

THE  
MAGISTRATES  
POWER  
VINDICATED:  
AND  
THE ABOMINABLENESSE  
OF  
Resisting their POWER  
DISCOVERED

---

By Peter Row, a Member of a Dissenting Congregation, meeting in Petty France, near Moore-fields.

---

Let every Soul be subject unto the Higher Powers,  
Rom. 13. 1.

---

LONDON.

Printed, and are to be sold at the Phoenix  
in St. Pauls Church-yard. 1661.

THE  
MAGISTRATES  
POWER



*Hall's fund*

THE ABOMINABLENESS

OF  
Resisting their POWER  
DISCOVERED.

By Peter Row, a Member of a Disputed College-  
faction, meeting in Party to meet near Mass-  
achusetts

For every soul, the subject unto the Right Power.  
Nov. 1911.

LONDON

Printed, and are to be sold at the Price  
Six in St. Paul's Church-yard, 1861.

**The Magistrates POWER vindicated, and the Abominableness of resisting their Power discovered.**

ROM. 13. 1.

*Let every soul bee subject unto the Higher Powers.*



**Brief Explication,**

1 By every Soul, is to be understood every man, as in Gen. 46. 26.

2 By Subject, is to be understood, to do what the Higher Power commands, or to suffer their punishment; or not to resist, as the Apostle afterward

rearms it himself, which is plain and easie to all understandings; therefore the Apostle Peter calls it *Submit*; 1 Pet. 2. 13. that is, by doing or suffering their will; whiles under their power, not that wee are forbidden to fly when persecuted.

3 By the Higher Powers is to be understood such as have the Chief Command of a People or Nation, they must needs be the Higher Powers, for the commanded is subject to the Commander, His Servants; you are whom ye obey, Rom. 6. 16. Let it be voluntarily, or by force, rather more clear if by force, and whether it be many in power, or few, or one, but commonly the last hath been, who is the King, whether called Emperour or Leader, or whatever, hee is a King; as Moses the Leader of Gods people was called King in *Jeshurun*, Deut. 33. 5. and so Emperours, and the Apostle Peter further cleares it; When hee speaketh then of the King as Supreme, who was the Higher Power; and the word higher imports the highest, or as Peter hath it, *Supremum*, which is the highest or chiefest. I confess the words are so plain, that they needed no explanation, but finding these daies full of Cavils, I give this brief and plain explanation.

Three things considerable lye in the words.

1. Here is a duty commanded, and that is *Subjection*.

2. To whom, to *him*, or them in *highest power and command* over the people or Nation.

3. From whom, or of whom is this commanded, of *every man*.

The Doctrine then here delivered by the Apostle is,

**Doct.** That it is the duty of every soul, or man, by commandment from God, to be subject to, and not to resist such as are in highest power or rule over them.

I add, from the Lord, which is before implied, 1 Cor. 14. 37.

I shall, before I come to the Reasons for this duty, minde some Objections that I have met with against this Doctrine, and shall begin with the first and grand one, that the rest may the more easily fall, if, in the readers understanding, this be answered.

**Object.** Though Higher Powers are to be obeyed, yet they be such then as God doth appoint them to be, that is, to be a terror to evil-doers, and a praise to them that do well, or else are not those Powers that God commands subjection to, for this is essential to the being of Power or Magistracy which God commands obedience to, and on this depends one of the Apostles Reasons for this Subjection, and if this be not essential, or that which is of necessity, wherein is then the Apostles Argument: (For Rulers are not a terrour to good works, &c.) if they are a terrour to good works? and further the Apostle Peter so requires it, as unto them that are for the punishing of evil-doers, and praise of them that do well: So that it seems clear that our subjection is required only to them that are a terror to evil-doers, and a praise to them that do well.

**Ans.** 1. It is true, that God appoints them, yea commands them to rule in righteousness, to punish the evil, and to protect, and so to be a praise to them that do good, and if they do not, God, to whom they are to give an account, will punish them with the greater severity, And it is a dreadful thing to fall into the hands of the living God for judgement.

**Ans.** 2. It is that which all Rulers do, as to such evils as are against the light of nature, as Robbery, Adultery, Murder, and such like, which the Apostles minde they were a terrour to; and did vindicate the abused in such cases, and let it not be thought strange, that I should think Christians needed warning in such matters, not to rob, or murder, or commit adultery, for the Apostles do warn often against it; and the Apostle Peter warns that

none

none suffer for such sins, *1 Pet. 4. 15.* and this is the very matter the Apostle minds, comparing the *1 Pet. 2. 14.* with the text, and *1 Cor. 6. 9.* and *Ephes. 4. 28.* and chap. 5. and 6, 7. verses; but as to be a terror to the evil, and a praise to the good; upon a Christian account, hee meant not, for that they were not (nay that they understood not) *1 Cor. 4. 11, 12, 13.* but the Apostle said, *They are a terror to evil works,* and not to the good.

But for Christianity, they punished them continually, as in the forementioned Scripture, so that the Apostle could not so speak of their Christian works, but moral, as you have before spoken to, and in particular by the Apostle *Peter* to such works, *1 Pet. 4. 15.* neither in this were they alwaies so, for when the Apostles were brought before them, sometimes upon the Jews pressing them to it, and to do the Jews favour, they kept them in prison, though unjustly, but they commonly and usually did so punish them that were guilty of such evil works, and their Laws were against such offenders, which was a fence also to the Apostles and Saints, or else they had been rob'd, and spoiled every day, as in *Acts 19. 35.* to the end, chap. 21. 31, &c. chap. 23. 10. and 23. and having many officers to look after such things, waiting thereon, it was but reason and conscience that they should pay tribute to them too for their maintenance, seeing they themselves also with others had the benefit, who did sue before their Judges for right, bringing sometimes their brethren there (who were then unbelievers, *1 Cor. 6. 6.* that understood not Christianity, therefore mind still, *not a praise upon that account*) so that thus far it was a reason, and is alwaies, or commonly the same, for subjection to them: it is the same now, and hath been this twenty years and more, I need not say how much more, it being enough to my purpose, and so far they were, and though not alwaies, or to every one so: that I have shewed already, but so far as they were, it was one reason for their subjection and obedience.

*Ans. 3.* But if in the rest they are wanting, that is, to punish the ungodly, and praise, or protect the godly, yea in moral and civil causes also walk contrary; yet are Magistrates ordained of God to be subjected to, and this being clear, the objection is fully answered, and thus I make it appear.

*1* The Kings in *Israel* were commanded things to do, and things not to do, wherein being obedient to God, they would indeed

have been a terror to evil doers, and praise to them that did well, *Deut. 14.* to the end; and the things commanded, sometimes they did not, and so did the things forbidden, yea all their daies, and yet retain the power, and the people bound to subjection, yea the best of them had eminent turnings aside herein, but this never took away their power, nor dethroned them, neither disoblged the subjects; this is clear in the case of *Saul*, and *David*, and *Ash*, who committed great murders; and *Solomon*, and others multiplied horses and wives, and the like, contrary to command; *Saul* slew eighty five innocent Priests, and their City, both men, and women, and children, and sucklings, and oxen, and asses, and sheep, with the sword, *1 Sam. 22. 18, 19.* and contrary to Law, even the Law from Gods mouth, sought to slay *David*, but *David* said, hee could not resist or stretch out his hand against him, and be guiltless, no though he was a great Captain in *Israel*, and anointed heir to the Crown. I might larger insist on these things, but my desire is brevity, but from what is written, none can but confess, so far as I can see, except they speak against light, that if the being a punishment to good, and a praise to the evil, did make void the Kings power, most of the Kings in *Israel*, *Sauls* in particular, and *Dauids* too had been gone, but you plainly see the contrary in what is said before in this answer.

2 This cannot be essential to the being of the Higher Powers, and disoblge us as to subjection, is clear, because Christ himself was herein subject, *Mat. 17. 27.* and to the death; and more clear to this purpose, he commands our subjection to them, yea wherein they wrong us, *1 Pet. 2. 21.* No one will say he was not able to resist, if he should, Christ gives him the lye, *Mat. 26. 53.* but some will say, he was then called to suffer, and therefore would not resist, though he were able, the same call is upon thee from Christ, *1 Pet. 2. 21.* to follow his steps in the very thing, but if thou wilt not take up his cross and follow him, thou canst not be his Disciple.

Object. 2 But we finde in Scripture that holy men did resist the powers, and yet were blameless, yea did well in it, as *Gideon*, *Ehud*, and several others, and why then may not we?

Answer. 1 They were extraordinarily called to it by the Lord, that is, the Lord spake to them by voice, or Angels, or Prophets, or other extraordinary wayes.

2 They had no command to be subject to those Kings, but rather the

the contrary, nor to suffer them, *Exod. 23. 31, Deut. 7. 2. 24. chap. 23. 3. 6. Thou shalt destroy their Kings*, and therefore were absolutely forbidden to make a Covenant with them, for then they must keep it, as with the *Gibsonites*, which would be a snare to them, had they never so good an opportunity, the breach of which, by *Saul*, was sorely plagued by the Lord, and they might do many things then, that we must not now, they might have more wives than one, and divorce, and one marry the divorced, but not so now, *Mat. 5. 31. 32.* compared with *Deut. 24. 1. 2.* and *Mat. 19. 7, 8, 9.* So then they might destroy, but now we must not offend, *Mat. 17. 27.* but thou not being immediately, or by Prophets called to it, neither commands in the Scripture for it, but commands to the contrary, their example will not justify thee.

Obj. 3. *But God did set Saul over the children of Israel, by commandment, and the people to be subject to him, yet David resisted him.*

Ans. 1. *David* was before this, anointed to be King.

2. *David* did not resist *Saul*, or make war against him, that I can finde, but fled from him, though he might have destroyed him, yea he saith himself, it was sinful and unlawful to stretch out his hand against him.

3. But if what in this answer should not be so clear, but that he did resist, yet consider, that examples are not alwaies binding duties, (if so, then we must circumsise as *Paul* did) especially when we receive command to the contrary from the Lord.

Obj. 4. *But if I must be subject to the Higher Powers, then a theef on the high way, being in power above mee, I must not resist.*

A. A theef on the high-way, or the like, is not the Higher Power, or the Supream Authority in a Nation, and therefore no Objection.

Obj. 5. *But if the Higher Powers rise against mee, to kill mee without cause, must I not defend my self?*

Ans. Not by resisting, as *David*, when *Saul* sought to kill him, and said, *He should one day perish by the hand of Saul*, yet at the same time saith, *He should not be guiltless if he did it, 1 Sam. 26. 9. 11.* to the end, compare chap. 27. 1. So that he makes a clear answer to this Question or Objection: so that the Prophet *David* condemns such an act, that none could do it, and be guiltless, *1 Sam. 26. 9. 11.* yea cries out, *God forbid that I should do such a thing*, when others stirred him up thereunto. Now I shall proceed



to some reasons why every soul ought to be subject to the Higher Powers.

*Reas.* 1. Because God hath set up this Power, that is the Apostles reason for subjection, for saith hee, *There is no Power but of God, the powers that be are ordained of God;* hee hath raised them to be Rulers over us, therefore should wee submit to the power God hath set over us, *John* 19. 11.

*Obj.* We finde that Rulers many times are usurpers, which God said to Israel, *were not set up by him, therefore hee intends not such powers,* *Hol.* 8. 4.

*Ans.* 1. It appears they were not usurpers, for the reproof is not against them, but the people, so they, it seems, set not up themselves, but the people, therefore it seems not to be upon the account of usurpation.

2. But that God intends such as come illegally, they are not Powers set up by God.

Before I give an answer to this, I shall, as is necessary,

1. Shew to whom the Prophet speaks, 2. Of whom.

1. To whom, to *Israel*, *vers.* 3.

2. Of whom, it must be of *Jeroboam*, Son of *Joash*, who was then King, as appears in *Hosea* 1. 1 or of *Saul*, or some of the Kings of *Israel*, either *Saul* the first, and so all Kings, being first desired by them, contrary to Gods mind, *1 Sam.* 8. 6, 7. compared with *Hosea* 13. 10, 11. or else upon the chusing a King, upon their revolt from the house of *David*. *Jeroboam* Son of *Nebat*, or of some that destroyed the Kings, and set themselves up, as *Baasha* and others, but neither of these wee finde that are particularly mentioned, but God saith hee set up: as to *Saul*, see *1 Sam.* 15. 7. as to *Jeroboam* Son of *Nebat*, see *1 Kings* 11. 11. compared with *vers.* 31. and 37. chap. 12. 15, 24.

Concerning the Son of *Joash* now King, hee was the third Generation of *Jehu*, whom God sent his Prophet to anoint King, and promised to his 4th. Generation, which was *Jeroboam*, Son to *Joash*, *2 King.* 9. and beginning, compared with chap. 10. 30. chap. 13. 1. and chap. 14. 8. and 16. or of *Baasha*. *1 King.* 15. 27, 28. compared with *1 King.* 16. 1, 2. but the last set himself up, yet God, you see, saith, Hee set up all these.

2 As God set them up, so hee knew all things, and must needs know it.



So then, it being clear, that God set them up, at least it must be concluded that God knew of their setting up, how is the text to be understood, how may it be said, *They set them up not by God, and hee knew it not?*

1. They did not by his counsel set up *Saul*, but contrary, neither do I finde them so setting up *Jeroboam* Son of *Nebat* by any counsel or advice (except the Prophet) from God, but in rebellion against the house of *David*, contrary to, as far as I understand, former commands from God, yet God as before did it though they did not it by God his advice, let it be of *Saul* (as most like) or of any other.

2. But how may it be said he knew it not? that I understand, is, *He approved it not*, or they made it not known to God by prayer, or the like, but did it rashly, not seeking God, which is in Scripture said to be a making known unto God, *Phil. 4. 6. By prayer and supplication let your requests be made known unto God.* So the reason of the truth is confirmed against Objectors, and the Scripture cleared.

*Reas. 2.* Because Jesus Christ hath called us to this Subjection, to follow him in his steps, who suffered by the Higher Powers, and threatened not, much less resisted, *1 Pet. 2. 21.* This I wrice in special, for them that profess to be his Disciples, and he having called, it is but reason that we should follow, and serve him in it, *Rom. 12. 1.* it is reason, as I shall demonstrate it,

1. Because he hath redeemed us, who else had suffered body and soul eternally in hell fire; if when one is sentenced to death, another should come and redeem him from death, by laying down a great price more than hee is able to gain by all his labour and indeavour, it is but reason the redeemed should serve him all his daies; So Jesus Christ having bought and redeemed both body and soul with his precious blood, from eternal death, not with money, or corruptible things, but with the offering up his body and soul, therefore it is but reason wee should serve him with body and soul, though through short and momentary sufferings, *1 Cor. 6. 20.*

2. Because he being gone before in the same path, *1 Pet. 3. 21.* it is not a laying on our shoulders that hee would not touch; no, no, hee hath took on him the heavier end of the staff, and having born it for our eternal salvation, 'tis but reason that wee should follow him in momentary sufferings, seeing then this is a

duty upon every man to be subject to the Higher Powers.

1. Then let all be exhorted to make conscience of this duty, especially such as pretend most to Christianity, how oft do the Apostles to this exhort, as in the Text, and saith *Peter*, *Submit to every ordinance of man, for the Lords sake, to the King, as Supreme, &c.* And that this exhortation may take place in the hearts of such as fear and love the Lord. I shall set before you some Motives.

1. Hereby thou wilt glorifie Christ; Christ telling *Peter* by what death hee should glorifie God, told him of suffering for his sake, *Joh. 21. 18.* And *Peter* begs the Disciples, for the Lords sake, that they would submit, and what is so much to a Christian as Gods glory? nothing, nor life it self, if indeed a Christian.

But a little to shew how this glorifies God.

1. By making wicked men ashamed, who have accused us for such, for Religions sake, because therein going contrary to Governours and others, as though wee were heady, high-minded, as they did in the Apostles daies, that the Christians were against *Cesar*, and denied him to be King, which they did not, although they held Christ to bee King, and themselves, his subjects, to obey his Laws, of which Laws this was one, that they should bee subject to *Cesar*, and now by their subjection, though multitudes in many places, and likely able to resist, being able to raise Armies, and especially being attended with miraculous gifts, and yet to submit in quietness under all their wrongs, and not offer to resist, it would shew such as said they were against *Cesar*, to bee lyars, and make them ashamed of their false accusations, and so put them to silence, *1 Pet. 2. 12. 15.* Is it not the same now? how have wee been talked of as such a people, if we had opportunity? And to make good this reproach, have told us of the *Munster Anabaptists*, and said, we would do the same if we had opportunity; now how could wee make them ashamed, but by our quiet subjection, though able to resist, but oh how harsh the contrary practices brought more shame on the profession of Religion, more than any before us, and as much as in such lies, who have resisted the Powers, have justified the reproaches.

2. Suffering would have honoured Christ, in that though wee never saw him, yet to suffer for obeying him, would have been

been more honour than usually the Princes of this world have; to have sealed the truth of our Faith in his Word and Promise, with our blood, what could bee done more to his praise and honour? that though Christ be in Heaven, who hath left his Word here upon Earth, that hee hath a people on earth, whom his Word hath such power on their souls and consciences, to bring them in to subjection, *1 Cor. 10. 4. 6.* through sufferings, yea to the laying down their lives for him.

3. This would bee to his glory in the day of Judgement, in the judgement hee shall pass against wicked men, to be but righteous, *1 Thes. 1. 4.* &c. who have not onely been disobedient, but persecutors, and afflictors of such as have been obedient, who have not onely refused to feed, cloathe, and visit them, but have stript, imprisoned, and killed them, for worshipping Christ in his holy Ordinances.

2. Bee all exhorted to repent, that have been guilty, for that is the way to escape Gods judgements, which will come for such transgressions, *Ezek. 33. 11. Luk. 13. 1.* They that do repent then, shall not perish for their sin.

*Object. Some may say, what advantage will that bee to mee to repent, except others that have been guilty shall do the same?*

*Answer. 1.* What knowest thou but thy example may draw others (which hath strengthened some in their evil, or have caused such to go on in it that were doubtful, *1 Cor. 15. 10, 11*) And save them by converting them from the evil of their waies, and so cover a multitude of sins, which have been ushered in by this?

2. However thou shalt deliver thy own self in the day of calamity, which cometh for these sins persisted in, which thou mourns for, *Ezek. 9. 4.*

3. Exhortation to all Ministers, to put the people in minde of this thing, to bee subject to Magistrates, *Tit. 3.* begining, but if you refuse,

1. Consider you are disobedient to Gods command, *Tit. 3. 1.*

2. That their blood to whom you minister, will lye on you, especially such who have stirred up to such wars, or joyced in it, *Ezek. 3. 18. 33. 8.*

3. If you give warning, you shall bee free from their blood, if they do not repent; *Ezek. 3. and Ael. 20. 26, 27.* to the 31.

If they shall not escape the vengeance of God, who refuse to declare the whole counsel of God, what then will become of such as exhort to rebellion? and who almost, (I may say) hath not been guilty herein, as often as the powers have offended him? Oh what blood then have such drawn on them, which cry through the Nation aloud for vengeance?

4. Is it so, that every Christian, yea, *every soul ought to be subject to the Higher Powers*? then bee admonished to pray for them, that God may make them so to us, that wee may lead a quiet life under them, in all godliness, and not pray against them; *Mat. 5. 44.* and doubtless peace obtained by prayer, will prosper better than that which hath or may bee got by violence, robbery, and perjury, which brings with peace, wrath, and in the end, damnation; *Rom. 13. 2. Jude 7. 8.* And in prayer for them, wee shall obey Christ, though they should be never so much enemies, *Mat. 5. 4. &c.*

Since my writing this before, which was in *July* last was twelvemonth, I have heard and seen other Objections.

Ob. 1. *That resistance was made, as is recorded in Scripture, as David against Saul, 1 Sam. 2. 2. (1) Gathering armed men. (2) Taking to holds. (3) Indevouring not onely to defend himselfe (which is against Justice, is resistance) but David would resist and offend, had bee been capable of doing it without being betrayed by the men of Keilah, cap. 23. 11. compared with 1 Chron. 12. 19, 1 Sam. 28. 1.*

*Ans.* What David would have done, I know not, but what David could not do without being guilty, I have shewed you before, *1 Sam. 26. 9.* and accordingly David punished him that did it, though *Saul* desired, or at least pretended it, *2 Sam. 1. 16*; and moreover examples prove nothing, especially when against doctrine and command; the Prophets and Apostles sinned, and often erred in practice, but never in doctrine; and therefore this is an answer enough, and was before, but finding it since, I give it a particular answer, though but as it were in my former words.

Obj. 2. *That flight, when contrary to the Magistrates will, is resistance, and flight is warranted, Mat. 10. 27.*

*Ans.* It is not their will, but their persons, or Ministers, which wee must not resist, for Christ resisted their will, that is, so farre would not do what they would have him, that was unlawful; and

and the Apostles also, but not their persons; with violence, but suffered, for they resisted not, 'tis said (and yet fled often) *James* 5. 6. *You have condemned and killed the just, and hee doth not resist you.*

*Object. 3. That the Higher Powers, in Rom. 13. was the Senate, and not Caesar, or Nero, as Histories say.*

*Ans.* A poor shift, to run to unknown, to most, and uncertain histories, especially when contrary to Gods Word, *1 Pet. 2. 13.* yea and I finde it contrary to history, as I have heard it read in *Plutarch*, and read it in *Palmer's Map of Monarchy*, page 73, &c. And did not the Jews say, *Wee have no King but Caesar?* this is a bad sign, that there is want of answer in the conscience to these and the like Arguments, that there is a running to Authors, untrue, contrary to other Authors and Scripture.

*Obj. 4. The Power is in Christs hands, and given to him, Mat. 28. 19. Who is King of Saints and Nations.*

*Ans.* This is rather an Argument, and a full one, for subjection to the Higher Powers on earth, because hee that hath all power in Heaven and Earth, hath commanded us so to do, as in the Text.

5. *Object. But next to Christ, 'tis in the Nation, and in their Rulers devotive, and by compaill to rule, and are accountable to the peoples representatives in Parliament, and so no otherwise an ordinance of God to be obeyed.*

*Ans. 1.* Here is no more for this, but an *I say*, no more have I seen or heard, in this objection at any time.

2. But as this is not proved, I finde the contrary in all histories of the Kings of *England*, and how they came to it by Conquest, and Succession, and more clear, the people were bound by oath, wherein is no condition.

*Object. I. but the King first took an oath so to Rule.*

*Ans. 1.* If hee did and should break it, that will not satisfie for the breach of thy oath, *Psal. 15. 4* no more than if a husband be bitter, for his wife to be disobedient.

2. But this is not so, for the people took the oath to him before hee was born, swearing to the Kings person, his heirs, and successors, in the Oath of Allegiance and Supremacy; which oath the Parliament took; and therefore they are not supream, to take account of the King, but subjects, sworn subjects in Parliament to

the King, and his heirs, and successors, and in case hee had no heirs, to whom hee should appoint successors, as you may see in the Oath for establishing the succession in the book of oaths; but all these objections are nothing, if they were true, because we are not on what men say, and what their compacts were, but what Gods Word commands; and though *Cesar* come into the Throne contrary to the Peoples mind, and by usurpation, yet God commands subjection, and then what makes all such reasoning but against God.

*Obj. I ought not as a man to betray my liberties, if the Magistrate invade them, which God by his providence hath granted.*

*Ans.* God grants not to us by his providence, that which his Word denies.

2. Christ was not treacherous in losing his right willingly, rather than to offend, *Mat. 17. 25, 26, 27.* who will, no Christian will be so blasphemous against Christ to say so.

7. *Obj.* But say some again, *The Scripture ties us not to all that is uppermost, as to an Ordinance of God, as when Absolon was up, 2 Sam. 15. and Joash, when Athaliah was up, 2 King, 11. and several others?*

*Ans.* I know none to say, that their being uppermost makes it an Ordinance, but Gods Command, which was then to Persons though out of actual power, and not to the higher Powers; but now there is no Command to Persons, no man or family so chosen, but now it is Commanded, that *all be subject to the higher Powers*, and this answereth all other of the like, as *Jshababash* and others, which I would have also noted is as obliging, as if annoynd, the breach being damnable, I mean of the Commandement.

8. *Obj. God disallows of Power so taken?*

*Ans.* I plead not for so getting a Power, but when gotten, though unlawful, yet to be subject to it, as God in the Gospel hath commanded; and whereas it is said many absurdities would follow, but I know them not, &c. but beleve the contrary, it being Gods Law, and according to good reason.

And they that will not be subject, consider

1 They fight against God, in rebelling against his Command, and Ordinances, as in the text.

2 Commit one of the Capital Sins of the last times, *2 Tim. 3. 4*

3 They commit the Sin for which God hath said, they shall receive

eeive Damnation, *Rom. 13. 2.* some render it Judgement, so the Apostle *Peter*, 2 *Pet. 2. 9, 10.* but eternal Judgement, *Jude 7. 8.* hee calls it eternal fire, and both *Peter* and *Jude*, the Apostles of our Lord, make mention of those sins, to be the chief sins in the Sinners so judged; and further, that such are presumptuous, wilful, that speak evil of Dignities, yea that are not afraid to doe so much more then they that fight against Dignities.

I cannot but often grieve, to think how Christians have made light of this, and Ministers of this Nation cried out, *Curse yee Meroz*, to such as would not fight against their King, who have need to repent before the Lord, of it; I am the more bold to speak this, to put them in minde, knowing, according to the Kings Majesties pardon, they cannot receive hurt thereby, but may good, if but to be put in mind, for I my self was in the first four years war, and cannot but confess it to be treason, and murder, which hath since cost mee sorrow, but am therein much holpen with *Pauls* words, *I did it ignorantly*, but for this twelve years, or thereabouts, have been against fighting against Higher Powers, and overturnings; neither do I write this for advantage, but my onely reason is, to bear witness to the truth, against the contrary abounding error (for I was putting it in print the former parr, *July 1659.* it being then written and shewed to the Printer, and one had a Copy of it then) which hath been deep sorrow and trouble to mee, especially neer two years, the truth of Christ, and power of godliness in the profession thereof, being reproached by these eighteen years sinful wars, against the King. It may be this may put some in minde to view over the Scriptures, pressing this duty, and do as *Josiah*, 2 *Chron. 34. 19, 21.* and receive mercy from the Lord, as in *vers. 27, 28.* For I think many have, and do it through ignorance, as I my self, till it pleased the Lord to put mee upon viewing well the Scriptures, and it was indeed as if I had found that which was lost, as *Josiah* did,

*The 14th. day of the 11th. Month, commonly called January, from my lodging, next to the Cross-daggers and Tongs in Shooe-lane.*

*Peter Row,*